

The Brethren Evangelist.

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Address all communications for this office to Chicago, and for the sake of convenience, make all drafts, express orders, etc., payable to S. J. Harrison.

It being uncertain when we can return to Ashland; and as we have the books of the office with us, and must see ALL matter before it goes into the paper, we would request for the sake of promptness that all mail be sent direct to us personally to the following address: S. J. HARRISON, 6036 EDGERTON AVE, CHICAGO, Ill.

OUR NATIONAL CONFERENCE WORK.

Our next national Conference is coming on wings swifter than eagles. It is even now late in the day to take thought of her. It is an axiom that in time of peace we should prepare for war. Before the hurrying and the burden and confusion of harvest comes, and takes possession of all our muscle and brain, let us devote a few days to the study of our Conference work, so that it shall not overtake us as a thief in the night.

To study it intelligently, it will be necessary to read up the history of our organization and the reports of our Conference. (Every family ought to have these carefully preserved). A digest of this is really essential to the foundation of an article on the subject. One thing it seems to me we lack, is constancy. We are too ready to abandon men and plans that have been tried for those that have not been. The strength of any thing may be safely measured by the time it requires to produce it. True some things have grown to great proportions in a few years; but to say the best for them they are very sensitive plants. Their foundation is not the Eternal Rock.

In the haste to begin building, the usual excavations down to the rock bed of facts born of history, have not been made. Flowers may be cut from their native stock and carried away from the parent stem where they may please the eye for a short time not less than where they grew; but every one knows that their life has ceased, and in a few hours their decay will manifest itself. So it is with religious institutions and churches that do not start down on rock bed principles are not likely to remain in perpendicular lines,

notwithstanding their architectural beauty when turned from the contractor's hands.

The roof will soon sag down and the sides bulge out and crack no difference how well the evangelist does his work. If those added to the church have not drank its doctrines from their mother's breast, the prodigies are that discord and dissatisfaction will soon arrive. However well they may have appeared at first, they have been cut off from their stem, and life in a new relation will soon manifest itself. The motive power impelling the Brethren organization has ever been the principle of taking the Bible as its

RULE IN FAITH AND PRACTICE.

The difficulties that have arisen in enforcing the teachings of this creed have unwittingly been taken as an evidence that some other authority, or bond of union, than this is essential to our continued union and harmony.

But this is a delusion. The history of denominations shows that the rock rending them asunder has almost always been some church legislation or dogma.

Everyone who will read the reports of the Conference held at Ashland in 1882 and in Dayton in 1883, will see how thoroughly united the Brethren church was on that question. Not only there, but those who have files of the EVANGELIST, can see that it was upon this principle chiefly that the Brethren defended their mission. We feel assured that all time and effort spent in trying to get away from this position is not only treason to the church but will be without results other than the creation of local disturbances.

In a great many things we can have diverse sentiments it is not possible indeed for us to see a great many things alike but on the question of the Gospel, and on

THE GOSPEL ALONE,

we must not debate with one another. We are happy to state that in this our second year as editor, we find our Brotherhood is much more harmonious on this question than it was last year.

We can not agree with the sentiments of our worthy predecessor expressed in his last communication, if we understand it fully.

We left the Conserative church because it made its decisions equal with the law of God.

According to our creed no Conference rules can ever be made a test of fellowship in the Brethren church without throwing down the walls upon which it stands. The attempt to do such a thing would precipitate a cabel of confusion paralleled only by the famous tower of that name.

THE BRETHREN CHURCH MUST DEPEND ENTIRELY UPON THE POWER OF TRUTH ON THE HEARTS OF ITS ADHERENTS.

It cannot use physical coercion except as it does so by using God's words. While we

should respect the plans of cooperation adopted by our representative bodies, and as far as possible, obey them, it should always be with the distinct understanding that fellowship is not dependent upon such acts. What we feel is, that we are making so much, on the one hand, of our Conference decisions, and on the other hand so little, that we are accomplishing nothing.

We want more teaching to show

THE ABSOLUTE IMPOSSIBILITY OF EVER REACHING RESPECTABLE PROPORTIONS

or influence in the world except as we combine our strength. We must also understand that every one cannot have his pet plan or way, either, out of difficulties, or in bearing our share of the burdens in a few things that we must cooperate in; such as education, literature, and missions. We must be willing to work with plans which have not been born in our fertile brains. This sentiment must be more thoroughly taught; we must work together to get a College, a Publishing House, and to establish an aggressive mission work. At our next Conference, we hope that our delegates will come prepared to pledge the moral and financial support of their constituents to whatever may be agreed upon at the Conference in relation to these matters. But we should all understand that we cannot bind anything upon our membership as a test of fellowship, other than that which they accepted when they entered into church relations.

(To be continued.)

THE DOWIE MEETING.

We heard Eld J. V. Updike say to his brethren at Davenport, Iowa, when talking upon the importance of them striving to get the people to church, that only one in ten, ten in a hundred, or one-hundred in a thousand of those who attend a revival, become Christians. We have observed since that this basis of calculation is not far out of the way. However, in the last of Dr. Dowie's meetings which we have been attending this week in "Zion Tabernacle, Chicago, we saw over half the entire audiences present at each service rise to express their desire of coming to Christ and then proceed to confess their sins, and Jesus as their Savior.

All these converts are taught that the use of tobacco in any form, intoxicants in any form, medicines of any character or in any form defile or poison the body, and therefore sinful to indulge or use.

Dr. Dowie's way of reaching these results appear to be (1) an assurance that he is right, that his message is really the message of God; (2) He derides sin, shows the folly of it; (3) He reasons the case.

All his meetings last from two to three